PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

LUTHERAN MEN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

SEPTEMBER, 1958

Leisure-Time Problem

Do you know how the average American worker spends his time?

On the basis of a 40-hour week and a 50-week year, the average man works 2,000 hours a year, not counting time off for holidays, illness and other reasons. That amounts to less than 84 days of 24 hours each.

If a person sleeps eight hours a night, he is in bed 2,920 hours a year, or more than 121 days. The average man sleeps more than he works.

The worker spends 4,920 hours in sleep and on the job. Substract that number from 8,760 total hours in a year, and you have left 3,840 hours in which he is not actually in bed or on the job. That amounts to 160 full days a year. A man has more free time than the time he spends either in bed or on the job.

Is this the essence of the good life?

However, some of the free time is consumed in commuting to and from work, in eating, in taking care of personal business, in puttering around the house. A man h actually 160 days of 24 hours each in which to do all that, including the time spent recreation.

If a man watches television two hours a day, he consumes a whole month of time ea year. If he goes to church every Sunday, he spends about three days in God's house—le time than he spends on his personal appearance if he shaves every day. If he attends United Lutheran Church Men meeting every month, he gives up about a whole day of f free time each year—less time than required to read a newspaper every day.

What do people mean when they say they have no time to go to church, no time the men's auxiliary, no time to be concerned about the work of the kingdom of God? W is it so difficult for pastors and leaders of organizations to find persons who have time do something for the church and their neighbors? Everybody seems to be so very busy. Wha wrong?

The only answer that can be given is not that people lack time but that they budg their time unwisely.

If people did with their time what they are expected to do with their money—thinki in terms of the tithe, or 10 per cent of income—we would find them giving not three four days a year to the church and its work, but at least a whole month. Would that asking too much of a person in view of the fact that the average American uses up a wh month of his time each year in a manner he cannot account for satisfactorily?

Two years ago Marshall L. Scott, dean of the Presbyterian Institute of Labor Relatio said that in the near future we are going to have more leisure than we have now—proba a four-day work week.

"The fruitful use of leisure by the common man is the coming social frontier," s Scott. "The prophet of (today) . . . must guide the people of America who are groping find the good life in the midst of abundance."

(continued in center of next page)

LUTHERAN MEN

The Magazine for Church Men

olume 39 **September, 1958** **Number 9**

Contents

ere I Stand, Too ____ by Frederick K. Wentz **4**

ew Exploring Program ____ **7**

itheran Layman, Successful Coach ____ by George McFadden **10**

onorary Life Membership ____ by Phares G. Beer **12**

outing in the ULCA ____ by George A. Eichler **15**

an to Man ____ by Lawrence M. Reese **16**

ews and Views from Headquarters ____ by Howard L. Logan **19**

ews of Men and Their Activities ____ **21**

(continued from preceding page)

How strange it is to speak of finding the good life in the midst of leisure and abun-nce, when most persons think of the good life as consisting chiefly in the possession of sure and abundance. Jesus said that a man's life does not consist in the abundance of things he possesses, and he might have added, in the amount of leisure he has. A life h too much leisure and abundance, which are not put to proper use, can be more devoid meaning than a life with absolutely no leisure and abundance.

"What do ye more than others?" asked Jesus. It is expected of a Christian that he use leisure and abundance more profitably than do persons who have no sense of mission in . It is the duty of the church to call those who stand idle in the marketplaces of the rld and put them to work in the vineyard of the Lord. Idle hands and minds can get into uble, and the devil will take possession of them unless the church fills the void.

The mission of United Lutheran Church Men is to be the "prophet" who will guide the n of the church to find the good life in the midst of abundance and leisure. This is the "social frontier."

Staff

or — Joseph B. Mohr, 3701 Avenue I, Brooklyn 10, N. Y.
Send all News, Articles and Stories for Publication here.

iness Manager — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.
Send Subscriptions, Advertisements, Changes of Address here.

ters — George A. Eichler, Lawrence M. Reese.

lished monthly at Bethlehem, Pennsylvania, by United Lutheran Church Men. Entered as ond class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of rch 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, of October 3, 1917, authorized April 30, 1923.

Printed in the United States Subscription . . . $1.50 a year

Leisure-Time Problem

Do you know how the average American worker spends his time?

On the basis of a 40-hour week and a 50-week year, the average man works 2,000 hours a year, not counting time off for holidays, illness and other reasons. That amounts to less than 84 days of 24 hours each.

If a person sleeps eight hours a night, he is in bed 2,920 hours a year, or more than 121 days. The average man sleeps more than he works.

The worker spends 4,920 hours in sleep and on the job. Substract that number from 8,760 total hours in a year, and you have left 3,840 hours in which he is not actually in bed or on the job. That amounts to 160 full days a year. A man has more free time than the time he spends either in bed or on the job.

Is this the essence of the good l

However, some of the free time is consumed in commuting to and from work, in eating, in taking care of personal business, in puttering around the house. A actually 160 days of 24 hours each in which to do all that, including the timi recreation.

If a man watches television two hours a day, he consumes a whole month of year. If he goes to church every Sunday, he spends about three days in God's time than he spends on his personal appearance if he shaves every day. If he United Lutheran Church Men meeting every month, he gives up about a whole free time each year—less time than required to read a newspaper every day.

What do people mean when they say they have no time to go to church, r the men's auxiliary, no time to be concerned about the work of the kingdom of is it so difficult for pastors and leaders of organizations to find persons who ha do something for the church and their neighbors? Everybody seems to be so very b wrong?

The only answer that can be given is not that people lack time but that t their time unwisely.

If people did with their time what they are expected to do with their mone in terms of the tithe, or 10 per cent of income—we would find them giving n four days a year to the church and its work, but at least a whole month. Wo asking too much of a person in view of the fact that the average American uses month of his time each year in a manner he cannot account for satisfactorily?

Two years ago Marshall L. Scott, dean of the Presbyterian Institute of Labo said that in the near future we are going to have more leisure than we have no a four-day work week.

"The fruitful use of leisure by the common man is the coming social fro Scott. "The prophet of (today) . . . must guide the people of America who are find the good life in the midst of abundance."

(continued in center of next page)

LUTHERAN MEN

The Magazine for Church Men

ne 39 **September, 1958** **Number 9**

Contents

Stand, Too ____ by Frederick K. Wentz **4**

xploring Program ____ **7**

n Layman, Successful Coach ____ by George McFadden **10**

ry Life Membership ____ by Phares G. Beer **12**

s in the ULCA ____ by George A. Eichler **15**

Man ____ by Lawrence M. Reese **16**

nd Views from Headquarters ____ by Howard L. Logan **19**

f Men and Their Activities ____ **21**

(continued from preceding page)

strange it is to speak of finding the good life in the midst of leisure and abun- hen most persons think of the good life as consisting chiefly in the possession of nd abundance. Jesus said that a man's life does not consist in the abundance of gs he possesses, and he might have added, in the amount of leisure he has. A life much leisure and abundance, which are not put to proper use, can be more devoid ng than a life with absolutely no leisure and abundance.

at do ye more than others?" asked Jesus. It is expected of a Christian that he use e and abundance more profitably than do persons who have no sense of mission in s the duty of the church to call those who stand idle in the marketplaces of the d put them to work in the vineyard of the Lord. Idle hands and minds can get into and the devil will take possession of them unless the church fills the void.

mission of United Lutheran Church Men is to be the "prophet" who will guide the the church to find the good life in the midst of abundance and leisure. This is the ial frontier."

Staff

oseph B. Mohr, 3701 Avenue I, Brooklyn 10, N. Y.
all News, Articles and Stories for Publication here.

Manager — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.
Subscriptions, Advertisements, Changes of Address here.

– George A. Eichler, Lawrence M. Reese.

monthly at Bethlehem, Pennsylvania, by United Lutheran Church Men. Entered as lass matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, ctober 3, 1917, authorized April 30, 1923.

inted in the United States Subscription . . . $1.50 a year

The Topic for October

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

Here I Stand, Too—

by Frederick K. Wentz

As Lutherans do we keep our homes and carry our daily work differently because of our Reformation heritage?

Protestant Switzerland and Catholic Italy provide a sharp contrast at this very point. One American traveler calls Switzerland "a feast for the eyes," not only because of the magnificent mountains but also because of "the lovely homes, the unbelievably tidy farms, the industrious and thrifty people." He notes that "such a little thing as a wood pile, for example, with every stick in perfect place, revealed the nature of these people."

"But what an eye opener it was to cross the border into Italy," this observer adds. "At once, with no change in climate or soil particularly, there was a drastic change. Many buildings were in ill repair, weed were abundant, crushing poverty wa obvious . . . The good stewardship i the lives of evangelical Christians i evident in Switzerland, where th Reformation did its sweeping work In Italy, on the other hand . . wealth is clutched by the Roma Church, but the people have lost, o never had, the sense of being work ers with God even in an economi or social sense."

Luther's Stand

Martin Luther and the Reformer worked a Copernican revolution i theology. Copernicus, you remembe pointed out that our world revolve around the sun rather than aroun the earth. Luther made God an his purposes central in Christia thought, in contrast to medieval rel gious thinkers who put man and h search for God at the center of the concern.

The difference becomes clear if w look at the phrase "the love of God." Augustine and the theologians of th Middle Ages, when they used th phrase, primarily meant man's lov for God, the aspiration of the huma heart toward things divine. For Lu ther "the love of God" meant fir

---

Author

Dr. Frederick K. Wentz is on the faculty at Lutheran Theological Seminary, Gettysburg, Pa., in the field of Historical Theology.

Topic Aims

1. To guide the men to an appreciation and understanding of our rich historical, theological, and cultural heritage as Lutherans.

2. To lead the men to understand their role in the conservation of this heritage to the benefit of contemporary society.

f all God's love for men. Instead f moving upward from men toward God, Luther's thought always moved ownward—starting with God and is free gifts to men, moving into man who is saved by these poured-ut gifts, and then moving out from ne saved man toward his neighbors ith these same God-given gifts.

Our heritage carries several doc-ines which preserve this radical evolution. One is justification by ith. Another is the priesthood of ll believers. A third is the sanctity f the common life, the life of home-aking and daily toil.

The doctrine of justification by ith means, among other things, at for the man who has faith in hrist, God has come down and ken care of his salvation. Thus is saved man, though still a sinner, n stop being anxious about his vn welfare. God has set him free, order that he may now work for e well-being of others. Out of gra-ude to God and love for his neigh-r, the Christian wholeheartedly ves himself in service to his fellow an. "Faith active in love" is the rmula used to describe this down-ming, out-working grace of God ong men.

The same idea is carried by the ctrine of the priesthood of all be-vers. Each man who believes in rist is a priest. This means that is his own priest, responsible di-tly to God for his own faith and e. It means also that each believer to serve as priest for all those out him, seeking so to love and ve his neighbor as to help that ghbor see Christ as his Lord and viour.

"The profoundest relations of life are not accomplished across a counselor's table, but in the comradeship generated out of doing a common job of work."

The Focus of this Topic

Centrally this topic is focused upon the common life—home-making and daily work—asking what Luther thought about it and what we think about it.

Luther gave new meaning to the daily life of ordinary Christians. What he did was to deny that a man's effort and works had any value in making that man pleasing to God and acceptable in heaven. Only faith could do that, for Christ's sake.

Such an idea upset the whole medieval understanding of human endeavor. Over the centuries the belief had grown strong that if men were obedient to God's will as expressed by the church they would eventually be admitted to heaven. Furthermore, it was felt that there were two ways of obeying God. The lesser way was that of obedience to the *commandments*, laws of the church which made their demands upon everybody, even upon common people as they pursued their ordinary tasks. If men

failed here, they were expected to do special works—veneration of relics, pilgrimages, more severe fasting, payments to church charities—in order to get right with the church. But the higher way, thought to offer a better hope of salvation, was that of obedience to the *counsels*. Priests, and particularly monks, were the ones who set themselves apart as specialists who walked this more earnest pathway. Their vows of poverty, chastity, and obedience to ecclesiastical superiors were intended to take them out of the distractions of property and business, of family life, and of civic or governmental allegiances.

As a result, the monastery was considered the special gateway to heaven, while men who had families and common human tasks were in an uncertain position, distracted and lured from obedience by the cares and interests of this world. Inevitably the common life was viewed as degrading and rather ungodly. Church work was considered the real Christian activity.

Ex-monk Martin boldly attacked all this. The Christian does not work for his salvation. He works because he has been called by God into a heavenly kingdom and because he wishes to serve his neighbor out of gratitude to his heavenly Lord. Besides, God summons the Christian to serve men right where that Christian now finds himself, *in* and *through his present responsibilities* as a father, a citizen, a businessman. The monk has no special hold on heaven. In fact, he has likely fled from his God-given responsibilities, wrongly hoping to relieve his own soul's anxiety.

Here is the Lutheran doctrine of vocation. Emphasizing I Corinthians 7:17-24, Luther stresses that God calls men to be Christians in the midst of the circumstances and the duties that lie immediately at hand. New dignity is thereby given to humble occupations. The one test is the test of service to fellow men. Listen to Luther:

> A good work is good for the reason that it is useful and benefits and helps the one for whom it is done; why else should it be called good? For there is a difference between good works and great, long, numerous, beautiful works. When you throw a big stone a great distance it is a great work, but whom does it benefit?
>
> If you find a work in you by which you benefit God or his saints or yourself and not your neighbor, know that such a work is not good.
>
> You are a married man and you work in order that you can bring up your family honestly, listen to what that work of yours is: It is a most holy thing, in which God delights and through which he wishes to give you his blessing. This praise of work ought to be written upon the tools of every workman, upon the brow and the nose asweat with labor, for the world does not judge work to be a blessing and therefore, flees and hates it.

Where Do We Stand?

So much for Luther. What about us? Are we conserving this heritage and living by it? Do we really stand where Luther stood in our attitudes and convictions about the common life of mankind? Lambasting monasteries will not do, for there is no great movement into monasteries from among American Lutherans today. Yet the Reformation battle have still to be fought and won in this matter of Christian vocation.

It may be that changes wrought

(continued on page 26)

New Exploring Program

To Meet the Needs of High-School Boys

Protestant churches that are seeking new and fresh program activities to help them attract and hold boys of high-school age will be greatly interested in the announcement made by the Boy Scouts of America, that there will be available to them in November a new Exploring program which was formulated after extensive research and wide consultation with religious leaders, educators, and youth leaders. The new program has many elements that will appeal to the youth and to youth leaders of all Protestant churches, such as flexibility in method of operation, larger role of boys in leadership, emphasis on special interest groups, more social activities, new optional uniforms, and less emphasis on badges and awards.

When the Boy Scouts of America was looking for a name that would typify their new program for high-school-age boys, they found that nothing could describe it better than "EXPLORING," which means "to reach for or after something." The primary purpose of the program is to help the youngster look into the future and prepare himself for it.

Now, making up a program for teen-age boys is more difficult than most people would expect. Although scouting has had a great many years of experience in dealing with boys of all kinds, there are still several problems that have never been completely conquered. For instance, when you start working out an over-all program, it is necessary to decide what materials are needed, what the present teen-age interests are, how much it will cost, how much literature must be written, and a million and one other details completed. By

The program will include events with female participation, with "proper coaching on common social graces connected with dating."

the time you get this work done and turn around to offer the program to youth, you find that in the interim, the teen-agers have changed completely, and it's back to the drawing board to try to catch up with them.

To the Boy Scouts of America this meant that the new Exploring program would have to be flexible and wide enough to allow for the fast-changing pace of the high-school boy. Another thing was that, up to then, no one had done a complete enough research job on the teen-ager's leisure-time interest to find out what *he* wanted. The research had to be done before scouting could be sure of being on the right track.

Taking their problems to the Survey Research Center at the University of Michigan, scouting asked: What do teen-agers really worry about? What is it they want to do with their leisure? How do they react to parents' and peer pressure? Are they concerned about the future?

Question after question was aimed at the representative group of the two-and-a-half million boys who were fourteen through sixteen years of age. The results and their analysis as released by the Boy Scouts of America in 1955 were the tools scouting used to lay the foundation of the new program. It would be difficult to give an accurate run-down of the entire program, but, in general, here is what the group was concerned about and the answers provided through Exploring.

1. What will the boy do once he graduates? A surprising number were very concerned about their future vocations, while very few had definite, concrete ideas of what their lifelong jobs would be.

Exploring offers as part of a six-point program a variety of experiences that allow a young men to investigate various businesses, trades and professions.

2. What about the ladies? Many boys had never had any proper coaching on the common social graces connected with dating. In place of not knowing what to do, they adopted a rough-hewn attitude and soon found themselves in a worse spot, that of being completely without dates.

Exploring encourages several different types of events and social affairs that require common knowledge of proper manner. Social events with female participation, dad-and-son parties, parents' night, and other activities give ample opportunity for requesting help in picking up tips on social graces.

3. Personal fitness concerned the boys, though many though it was not a grave situation.

Exploring is putting strong emphasis on group and individual sports that normally are ignored until later in life. Games such as golf, handball, archery, and others that can be carried into adult life will be stressed. The outdoor adventure factor will also prove of help in strengthening muscles and straightening backs.

4. The last item on the list is service. This may have suprised some people who have not worked with boys, but to scouting it was expected. Although the present push nationally is toward a crash program on cold, mechanical science, boys

till showed a need for helping out heir fellow men in a humanitarian vay. They didn't say it in just this vay, but they indicated a strong eed to be useful as participating itizens.

Exploring offers conferences on ow to be "Citizens Now," and hrough quarterly program literature vill constantly encourage service pro- ects to the home, the unit sponsor, nd the community. Through these xperiences, a young man can get is first taste of adult responsibility o society.

Now that all these concerns had n answer in the program, require- nents for membership were next. ecause some boys who are Boy couts want to stay and serve as nior leaders in their local scout oop, and at the same time others ish to graduate to the older-boy rogram, Exploring must again dopt a flexible entry regulation. n addition, many boys who have ever been scouts are now interested joining and provisions to include em are necessary. The final action as to open the door to any boy ho is fourteen years old or older nd in the ninth grade or above. If e is a scout and wishes to stay in is troop, he can do just that.

To be certain that even the boy ho may have an exceptional spe- al interest will feel welcome, the ost he belongs to can prefix the ost" part with a title such as RA- IO POST, SCIENCE POST, or ATURE POST, or any other sub- ct that the group, as a body, is ying to follow.

There will be a change in wearing apparel, too. While the forest green uniform will still be available, an optional outfit consisting of a navy-blue sport coat, white shirt, maroon tie, and gray slacks will also be official for social usage.

All in all, it appears that any young man who follows the Exploring trail should turn out to be a well-rounded citizen.

Although juvenile problems are at a relative low in many areas, youth workers advise that the most effective way to prevent any future problems is to reach a boy at an early age and give him enough guidance to travel a straight path into manhood. With the widening of their older-boy program, the Boy Scouts of America can do just this. A boy can become a Cub Scout at eight and stay until he turns eleven, then he may become a Boy Scout and stay until he is eighteen, or after three or four years of Boy Scouting, he can move into Exploring. There he can stay until he is old enough to take over a leadership position. All this will enable him to help the younger scouts who are on their way up.

In this new Explorer program particular emphasis can be placed on enrolling boys who have never been associated with scouting. The program has been designed to be of great interest to *all* high-school-age boys.

The new Exploring program is being launched early in November and churches may organize Explorer posts on the new plan after that time.

Lutheran Layman, Successful Coach

by GEORGE MCFADDEN

Sports Publicity, University of New Mexico

Soft-spoken Dick Clausen, head football coach at the University of New Mexico, is the kind of guy who throws more weight around than he does "bull."

Quiet, personable and with a ready wit, Clausen lets his week-to-week showings on the football field do most of his talking for him, although he is quick to rise to the defense of his players. If anything goes wrong, it is usually blamed on Clausen—by Clausen himself.

All this stuff that makes a nice guy is well packed into a 6'-4", 220-pound frame that has served Dick Clausen well in an athletic and coaching career that has been as varied as it has been successful.

Clausen, 45, is accustomed to being a winner. He spent seven years coaching at Coe College, Cedar Rapids, Ia., where he compiled a 33-20-3 record, winning three Midwest Conference championships, and in 1955 he led Coe through an undefeated, untied season.

He is a 1936 graduate of Iowa University, where he lettered in both football and baseball. He received his master's degree in education from Northwestern University in 1947.

After graduating from Iowa, Clausen played baseball with the Cleveland system for three years and was up with the Indians for a season. His football coaching career was started at Clear Lake, Ia., high school in 1938.

Dick Clausen

From Clear Lake, Clausen move to Hampton high school, 1940 t 1943, and then to New Trier hig school in Winnetka. In 1949 he bega college coaching at Coe, where h was also athletic director and trac coach.

An offense-minded coach, Clausen teams at Coe annually ranked high i total offense figures compiled fo small colleges. He installed his be loved split-t at New Mexico and im mediately changed the defensive Lob traditionalists into a unit that in hi first year netted some 1,100 yar more than it had the previous seaso

In his second year at New Mexic Clausen's Lobos won the rushing tit

of the Skyline Conference with 2,104 yards gained aground in 10 games.

Since coming to the University of New Mexico, Clausen has engaged in a building program aimed at making the Lobos perennially one of the best teams in the Rocky Mountain area. Taking over a team that won only two games the year before, Clausen fashioned a 4-6 record his first season, followed with another 4-6 with a sophomore-studded squad the next year.

Hard work and Dick Clausen are constant companions. Aside from the normal heavy duties that go with coaching, Clausen finds time to do regular radio shows, two television shows in different parts of New Mexico and hundreds of speaking engagements throughout the year.

The Lobo leader and his wife, Mary Ann, have four children, three boys and a girl. A devoted family man, Clausen also teaches Sunday school at St. Paul's Lutheran Church, Albuquerque, N. M., and is active in the Fellowship of Christian Athletes Association.

Clausen also ranks high in the esteem of his colleagues. In 1955, after his successful season at Coe, he was named Small College Coach of the Year. Since coming to New Mexico, he has served on several NCAA committees and is currently a member of the rules committee of the American Football Coaches Association.

On July 1, Dick Clausen became athletic director of the University of Arizona at Tucson.

Large Group Receives Life Memberships

Shown here is one of the largest groups of men to receive Life Memberships in United Lutheran Church Men, in St. David's Lutheran Church, West Columbia, S. C., on Sunday morning, June 15.

Front row, left to right: Clarence Sox, synodical secretary of Life Memberships, who presented the awards; the Rev. Lester A. Wertz Sr., pastor, who received one of the awards; W. Elford Caughman, Raymond C. Lown, T. Clyde Leaphart, and Hampton S. Caughman.

Rear, left to right: R. E. Shull, D. Evans Roof, Raymond S. Caughman, and J. Parnell Cannon.

Honorary Life Membership

by PHARES G. BEER

1957-1958 Honorary Life Membership Report

The Atomic Age which we entered at about the time of the close of the Second World War is an age of flux and change. This is evidenced in the Lutheran Church by many efforts of synods, and even our own United Lutheran Church effort, to change their structures and functions by changing their constitutions and by-laws. Some of these changes are good and others are not good and will be of short duration.

An illustration of a change for a short duration was the Ministerium of Pennsylvania's adoption of Grace Giving in 1953, which was in 1958 superseded by Proportionate Giving.

When we read of many proposed changes we are reminded of the words of one of our teachers, an outstanding pyschologist of his day, who repeatedly sad, "There is much good in the new, there is much old in the new; and generally the good and the old in the new are largely identical."

Since the inception of our Honorary Life and In Memoriam Membership plan in 1950 there have only been a few minor changes in the plan.

For want of space the 1957-1958 annual report on Honorary Life Memberships was omitted in the July issue of LUTHERAN MEN much to our regret. We apologize to our synodical and conference or district Honorary Life and In Memoriam Membership secretaries whom this inconveniences.

Below is a list of the names of the persons who received Honorary Life Memberships since March first, the number previously reported this year and the number reported in previous years by synods:

Canada Synod
Oscar H. Kohls
Previously this year 2
Previous years 12

Central Pennsylvania Synod
Mrs. Ernest F. Waehner
Clarence G. Leatherman, D.D.
Previously this year 0
Previous years 21

Central States Synod
Previously this year 5
Previous years 52

Florida Synod
Grace Nash Kelley
A. J. Kelley
Royall A. Yount, D.D.
Walter H. Berg
August H. Gross
Previously this year 7
Previous years 8

Georgia-Alabama Synod
Charles J. Blackenburg
John Adam Dreher
Gerard Edwin Kohn
Edgar Hill Younts
Burney H. Hill
Charles E. Cundiff
Ted Rinker
Leone T. Rinker
Previously this year 2
Previous years 51

Illinois Synod
Previously this year 3
Previous years 36

Indiana Synod
Previous years 4

Iowa Synod
Previous years 8

Maryland Synod
Gottfried Fankhauser
Previously this year 5
Previous years 58

Michigan Synod
Rev. Richard Albert
Norman Jacobson

W. E. Moehring
Previously this year 2
Previous years 10

New Jersey Synod
H. Torrey Walker, L.H.D.
Previous years 8

New York and New England Synod
August Bugelman
Herman Dust
Robert Kocher
John Klippert
James Mills
Richard H. Kerbs
Rev. John E. Rohrbaugh
Rev. Otto A. Plagemann
Roland E. Morrell
Previously this year 10
Previous years 65

North Carolina Synod
John C. Earnhardt
Rev. Thurmand C. Plexico
Previously this year 11
Previous years 187

Northwest Synod
Clarence Schimelpfenig

Ohio Synod
Previously this year 3
Previous years 12

Pacific Synod
Previous years 4

Pacific Southwest Synod
Previous years 2

Pennsylvania Ministerium
Bruce L. Christ
George J. Rauch
Ralph L. Powers
Richard H. Snell
Mrs. Louise Otte
Jesse B. Stiffler
William Gregory
Rev. Paul J. Kidd
Joseph Deats
Previously this yeor 14
Previous years 147

Pittsburgh Synod
Oliver A. Warren
Elmer F. Rice, D.D.
Charles W. Odell
Charles E. Reed, D.D.
Previously this year 1
Previous years 43

Rocky Mountain
John F. Futchs, D.D.
Previous years 2

Slovak Zion Synod
Previous years 1

South Carolina Synod
Major Harold P. Edwards
Lawrence T. Garick
Howard Patterson
Roy T. Troutman, S.T.M.
J. C. Lybrand
Hampton S. Caughman
Raymond S. Caughman
W. Elford Caughman
T. Clyde Leaphart
Raymond C. Lown
D. Evans Roof
R. E. Shull
Rev. Lester A. Wertz, Sr.
J. Parnell Cannon
George F. Schott, D.D.
A. W. Leonard
Virgil L. Cannon
Previously this year 9
Previous years 84

Texas-Louisana Synod
Previous years 9

Virginia Synod
Previously this year 2
Previous years 2

West Virginia Synod
Previous years 2

Unassigned
Previous years 1

During the year the first Honorary Life Membership from the Northwest Synod was given to Clarence Schimelpfenig, 225 S. Mills Street, Madison, Wisc. United Lutheran Church Men from twenty-five synods have now participated in this program. Seventeen synodical groups or their members gave Honorary Life memberships during the year. The North Carolina group leads in the number of memberships given since the inception of the program. They have given exactly two hundred. The Ministerium of Pennsylvania, the New York and New England synodical and the South Carolina synodical groups lead in the number of Honorary Life memberships given during the year.

May we again urge all synodical, conference and congregational Honorary Life membership secretaries or directors and other interested persons to check the above lists, and if there are any errors in the listing or spelling of names, please notify the author of this article at 708 St. John St.,

Allentown, Pa., immediately so that the lists that will appear on the convention charts and the minutes of the United Lutheran Church Men convention will be correct.

The Honorary Life Membership year is from June 1 to June 1. Below is a list of the total number of memberships given by years:

1950-1951	34
1951-1952	149
1952-1953	163
1953-1954	117
1954-1955	99
1955-1956	139
1956-1957	128
1957-1958	121
Total	950

1959 ULCM Topics

The 1959 topics for use in United Lutheran Church Men congregational units are listed below. These topics are used by the men's groups within the NLC churches. The editor is the Rev. Ralph Hellerich of our Board of Parish Education of our church. Note that these are numbered and will appear in LUTHERAN MEN according to the numbers. No. 1 will appear in the December 1958 issue and be used in January 1959. The theme is: MEN ARE ASKING.

1. Do I Have Original Sin? (January)
2. When Am I Good? (February)
3. How Does Jesus Save Me? (March)
4. Why Make So Much Over Justification by Faith? (April)
5. What Are the Means of Grace? (May)
6. Must We Have the Church? (June)
7. What Happens When I Receive the Lord's Supper? (July)
8. What Does the Holy Spirit Do? (August)
9. Where Do I Fit Into the Priesthood of Believers? (September)
10. When Do I Have Faith? (October)
11. What's Prayer All About? (November)
12. How Can I Get Closer to God? (Christmas)
13. How Do I Know It's All True? (Extra)

It is anticipated that these topics shall again be available in booklet form. The New York office will make copies of the booklet published by the ELC Brotherhood available at 35¢ each.

An Additional Set of 1959 Topics

A set of topics based on the theme YOUR CHURCH AT WORK will be available for use in 1959. These topics will NOT be printed in LUTHERAN MEN but will be available through the New York office of ULCM. The topics will provide information on the work of the various boards and agencies of our United Lutheran Church in America. Suggestions will be included for a complete men's program meeting. These programs will be in mimeographed form and should be ready about September 15. You may secure copies of the complete set of programs for 50¢ per set by writing ULCM headquarters.

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C.

Successful Church Award Program

We wish to thank the Rev. Willard G. Weida, pastor of Unionville Evangelical Lutheran Church, Neffs, Pa., for the following information about scouting in his church:

Recently I was asked the question, How does one set up a successful program for a church award in scouting? The best I can do is relate our experiences in our Scout Troop No. 57 sponsored by Union Church, Neffs, Pa.

Any successful scouting program needs a lot of ingredients, and one of the most important of these is a very active troop committee. We have an average attendance at our monthly meetings of 10 to 12 men who are dedicated to the scouting movement. Our troop has a strong father-son program, including such things as winter-weekend camping on a father-son basis, our annual scout banquet, and a host of other activities in which fathers, committee members and the scouts work together in the closest harmony.

Just as this adult interest is an important ingredient, so it is necessary to have a good feeder supply, and in this I refer to the cubbing program. In our case we have a pack of 35 to 40 boys. As these boys move up into scouting, as boys move into our area, and as boys without cubbing experience join our troop, we find our enrollment in scouting and exploring to be between 65 and 70. This large number requires a large, well-trained staff. All of these ingredients are necessary for any successful scouting program, but they are especially necessary for a good church-award program.

To be added at this point, however, is a sincere enthusiasm and interest on the part of the pastor. He should be interested in his boys as they begin their cubbing, be with them in their scouting and encourage them in their exploring. He should be a member of the committee, troop, and pack, and of course he should serve as the scout chaplain. A pastor must be sincerely interested in his boys, both for a successful church-sponsored unit, but more so for the Pro Deo et Patria program. Scouts should see their pastor frequently at their meetings, even though it be for only a few minutes, and should encourage them in all their activities.

As I look back upon my own experience with this Pro Deo et Patria program and try to analyze it, I see it working in our own unit. About seven years ago our first boy was enrolled. He failed to complete his work. I sincerely wonder whether his pastor offered him enough help. About

four years ago we were privileged to make our first award. Last summer we presented three additional awards, five are presently completing their work and will be ready for their awards before the end of the year, and recently we started four more in the program. All handbooks for the Pro Deo et Patria awards, and all awards themselves are presented at a public worship service, usually the regular morning service. I offer no magic formula for a successful program, but I am firmly convinced that the ingredients mentioned earlier are of the utmost importance.

Our troop sponsored by the two congregations of Union Church, the Evangelical Lutheran Congregation, and the Evangelical and Reformed Congregation, is composed of about 40% Lutheran boys, about 40% E. & R. boys, and about 20% from other churches. The E. & R. pastor presently has seven boys who will shortly be receiving their church's For God and Country award.

What makes for a successful church-award program? These are the basic ingredients:

1. A very active group of committee members and a loyal and well trained group of leaders.

2. A good scouting program from cubbing through exploring.

3. A real and sincere interest and participation on the part of the pastor.

MAN TO MAN

BY LAWRENCE M. REESE

Treasure in the Living Room

One item of furniture which should be in every living room is a good bookcase. Fine homes years ago even had a library. Today's efficient functional homes don't usually have a library and there may not be room for a bookcase after the TV and record player find their places. Regardless of the nature of our homes or the competition from other sources, however, book sellers are doing well. And no wonder. There's a world of education and satisfaction in any well-chosen group of books and magazines.

Reading has many advantages over other sources of education and entertainment. It is informal and we can read according to our own choice and pace. We can read slowly and reflect, or we can hurry along to the climax of the story. We can read to improve our minds, help us in our work, or read for the sheer pleasure of the experience.

It would be interesting to know what Lutheran men are reading. I'm going to challenge you readers to share with me what books and magazines you are enjoying. How about dropping me a few lines in care of this magazine? And to get things started, I'm going to share my list of recent reading satisfactions. In one

respect I have an unfair advantage. I'm on vacation and surrounded with a delightful assortment of reading materials. Even rainy days, at resorts which depend upon sunshine, are welcome when the bookcase is full!

As I look at the bookcase here in our vacation cottage, I see that the list this year has little rhyme or reason. One shelf, with its Bibles and commentaries, makes it obvious that this is a pastor's shelf but after that, just a potpourri of books. Here are some that I have been enjoying:

Man's Need and God's Action, by Lewel L. Howe, (Seabury), is first on the list because I'm enjoying it for the second time. I'd recommend this especially to all pastors, church school teachers and parents. It's timely, probing and makes the Gospel so real in our every-day living. It's the kind of book that makes you want to underline and quote. You will appreciate the author's development of the theme that life is a series of broken relationships until God is permitted to reconcile in our lives. You will also appreciate how the author takes insights of theology and psychology and gives them practical application to Christian faith and life.

Modern Rivals to Christian Faith, by Cornelius Loew, (Westminster), is one of the units of the Laymen's Theological Library of the Presbyterian Church. This is a thought-provoker and helps us to re-examine our own beliefs, especially in the face of scientism, democracy, fundamentalism, and other thought systems which in a subtle way undermine much of the accomplishments of the true Church. I especially enjoyed the chapter which analyzed the "easy religion" of our day.

Love and Conflict, by Gibson Winter, (Doubleday), should be near the top of the list for all parents and those who are hoping to establish a home and family. It's timely and helpful to see the pattern of family life, quite different in nature than a few years ago. It's also good to see the many hopeful elements in today's family life we can build on. And it's especially good to read a book on the subject which has the background of the Gospel in the author's heart. We have many books on the "scientific" approach to courtship, marriage and family life. But we have few written from the evangelical point of view. You'll enjoy this one.

Lights Along the Shore, by Fulton Oursler, (Perma Books). All the world loves stories, and Fulton Oursler knows how to tell them. This is a 35¢ paperback with 41 articles and short stories. Where can you beat that bargain—less than a cent a story. You'll meet familiar people and places and be amazed at some of the twists, turns and climaxes of these engrossing stories.

Long Is The Way, by Berry, (Muhlenberg Press). Here's a book which will never be a best seller and I don't think I should have liked it, yet I was too engrossed in it to leave it unfinished. Maybe it's because my curiosity wanted to learn what happens to a gang of college kids who spend a lost weekend, get into trouble and then spend the rest of their

lives paying for it. Somewhat like a soap opera but easy reading. Start it and you'll finish it.

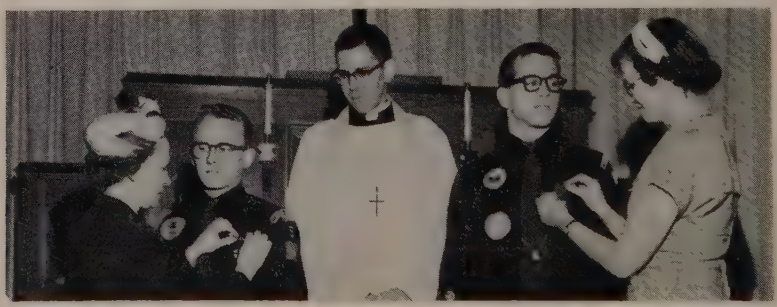
Love, Skill and Mystery, by Bovet, (Doubleday). This is a book I haven't finished. I was attracted to it because the jacket says that "here at last is a marriage handbook that credits you with having a heart and soul as well as a body." This is written by a Swiss doctor and has sold more than 100,000 copies in Europe.

Are You Looking For God? by Edmund Steimle, (Muhlenberg Press). Like many other churchgoers I can't always hear Dr. Steimle on the radio, so I'm glad to have him in our bookcase. This is preaching at its best and even though the printed page cannot completely convey the author in person, the Scripture comes alive when he handles it. This is o for every Lutheran man.

The Lutheran. There is a place f magazines in our bookcase too. Tw of Dr. Ruff's recent "In Concl sions" are classics and will be ke permanently. Need I say any mo about our own church magazine No doubt you read it regularly.

Now for a few final items. I co fess I read several good articl from my wife's copies of *The Ladi Home Journal.* The "How Ameri Lives" series fascinates our fami Then there are a few Perry Mas thrillers, the *Saturday Evening Po* and some books that interest o daughters.

Well, these are some of the boo which have enriched our vacatio Don't you agree every living roo should have a well-stocked bookcase



William Gilbert and Michael Wagner are here shown receiving the Pro Deo et Pat award on June 15 in Trinity Lutheran Church, Ann Arbor, Mich., the Rev. Richard I. Pre pastor.

United Lutheran Church Men Groups Organized Since May 21, 1958

Nativity, Roseville, Michigan	5/29/58
Emmanuel, New Philadelphia, Ohio	6/4/58
Messiah, Lyndhurst, Ohio	6/4/58
Augsburg, Orrville, Ohio	6/4/58
First English, Toledo, Ohio	6/3/58
St. Andrews, Atlantic City, N. J.	6/6/58
St. Matthews, Hanover, Penna.	6/10/
St. Pauls, Weissport, Penna.	6/16/
Christ, Kulpsville, Penna.	6/25/
Prince of Peace, Kinston, N.C.	7/15/
Holy Trinity Lutheran, Nashville, T.	7/16/
Christ, Claysburg, Penna.	7/21/
Quickel, Zion View, York Co., Pa.	7/21/
Trinity, Findlay, Ohio	7/29/
St. Johns, Vandalia, Ohio	7/29/
Martin Luther, Toledo, Ohio	7/29/

This brings the 1958 total to 62 new group

News and Views from Headquarters

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

There is great interest in the efforts of the synods in raising the 1959 portionment of 15 million dollars. The reports from the ULCA Stewardp Department report increased income over 1957. However, a much greater etch will be essential if we are to achieve this goal. The first six months wed an increase of 39% over 1957. To meet the goal an increase of 105% r 1957 is needed. ULCM leaders at every level of organization should use ir influence to help congregations meet their fair share. This 15 million lar budget represents for the ULCA current needs to meet programs long ded in our church.

* * * * *

To assist congregations in their 1958 stewardship program the ULCA wardship Department will make ilable a NEW filmstrip "Ye Are Witnesses" to help in the EMV. pies of this filmstrip will be ced with the synodical stewardp committees. It can be purchased m the ULPH, 2900 Queen Lane, ladelphia 29, Pa., for $6. It con- 96 frames in color and with nd on 33 RPM record. The 1959 of materials was mailed to each tor on August 15.

* * * *

During July we learned of the th of Mrs. G. Dewey Arndt of eigh, N. C., wife of our executive mmittee member, G. Dewey Arndt. o the passing of Mrs. George Utz, ther of another executive committee member, the Rev. Lester M. Utz. CM extends most sincere sympato both men.

* * * *

Some interesting figures about expenditures for religious purposes in the U. S. Construction of religious buildings in 1957 cost $868 million. This compares with $251 million in 1948. The Southern Baptist Church reported total giving during 1957 of $397 million and an increase of $25 million over 1956. The Church of the Nazarene reports a giving for world evangelism of $3.5 million in 1957. Religious faiths of all kinds in the U. S. contributed $300 million to overseas relief projects.

* * * *

We have said this before but we must say it again. Our ULCM leaders do not seem to feel it is valuable to publicize what they are doing. We read synodical papers from all over the church. The ones which contain anything about men's work are the exception. We are sure that

the synodical paper's columns are open to the activities of the men's units. Some even indicate a specific person responsible for submitting "news" and still none is found. ULCM needs to use every available media for the promotion of its activities in our synods. Men, let's do something about this matter.

* * * *

We are indebted to New England Conference President Ed Freeman for these five steps to successful ULCM units:

1. Responsible Leaders
2. Division of Responsibility
3. Planned Programs
4. Stay on Schedule
5. Maintain Program Balance

These are worthy of your consideration in ULCM planning.

* * * *

Another layman enters full-time service in one of our synods. Compton H. Usina of Macon, Ga., was installed as the executive secretary of the Home Missions Committee of the Georgia-Alabama Synod. He will conduct surveys, select properties for parsonages and church buildings and handle matters in connection with their purchase. Mr. Usina comes to his new office with a long period of dedicated service to his church.

* * * *

One of the finest synodical ULCM papers that come to our office is the one published by the New York and New England Synod ULCM. Edited by Harold Quell of Rochester, the paper is attractive and informative. Such a medium can be of great value to the men's program.

* * * *

During the summer we have mail to all congregational units on o mailing lists a copy of the Suggest Program folder for 1958-59 and fi copies of a Work Sheet to be us by the executive committees of t congregational unit in planning the program. We hope that the men a using these materials. Addition copies are available on reque There is one error in the Wo Sheet if it is used beginning wi September, 1958. The ULCM co vention in South Bend *is not* to held in October, 1958, but it will held in October, ***1959***. If you beg using the Work Sheet in Januar 1959, then the October insertion co cerning the convention will be o.

* * * *

To *Handbook* owners on file our office we have also made a ma ing which contained:

1. How to Organize a Men Group
2. Program Suggestions for 195 59
3. Study Materials on Social R sponsibilities

If you did not receive this mailin and if you own a *Handbook*, plea advise.

* * * *

A new series of postcard invit tions is NOW available from o offices. These are printed in tw colors and sell at $1.50 per hundre We hope to have a folder descri ing the cards in the future so th each congregational unit can ord from the order blank. Two of t cards are for notices of executi committee meetings. You may wri for a sample set of the 24 cards.

* * * ■

Word has been received that the port of United Lutheran Church en at the ULCA Dayton conven- on will be given on Thursday eve- ng, October 9, following the devo- ons. It is intended that our new mstrip "But Was He My Broth- er?" will be shown for the first time. This will be the major portion of our presentation. We urge all readers in the Dayton area to attend especially the Thursday evening meeting.

●

NORTH EAST WEST SOUTH

of Men and Their Activities

The ULCM of the Michigan Synod will hold their annual retreat at un Lake, the synod's summer camp, on Sept. 5-7. The men of the synod ive accepted a camp project and have purchased a large plot of land ljacent to the present site costing $10,000. Ron Moykknen is the president. The communing membership of Grace Lutheran Church, Casper, Wyo., has en increased by 25% through a program of lay visitation sponsored by the oard of Life and Growth of the congregation. Sounds very much like the ing's Men Crusade, with Max Hangartner as chairman.

●

The ULCM of the Ministerium of Pennsylvania held their retreat during ly at the Ministerium Camp. Walter R. Hagey, treasurer of the Ministerium Pennsylvania, addressed the men on the subject: "A Man's Place in the urch." Earle Bader is the president the Ministerium ULCM unit.

●

The Ohio ULCM had very promi- nt place in the synodical banquet is year. A special Boy Scout em- asis was arranged by the ULCM out director, C. W. Byers. A num- r of recent Pro Deo et Patria award nners were present. The second nvention of the Ohio ULCM is to held Sept. 27 at Augsburg, Orr- lle, Ohio.

●

Grace Lutheran Church, Gary, Ind., ganized a ULCM unit. It is reported at this congregation has been with- out a men's organization for 20 years. Jack Paul was elected president. Al- most 50 men turned out for the or- ganizational meeting.

●

Among a number of very progres- sive moves by Prince of Peace Lu- theran Church, Bethel, Kansas, was the recent organization of a ULCM unit. The charter was presented by Southeast Conference President Dr. John Geiger.

●

The Rochester Conference ULCM of the New York and New England Synod announces its Reformation

rally, with the Rev. Dr. Alfred L. Beck as the speaker. Dr. Beck is the new president of the synod, having assumed this office on Sept. 1. Dr. Beck follows two presidents of synods very much interested in the work of ULCM, Dr. F. R. Knubel and Dr. Paul A. Kirsch.

●

The Pennsylvania Ministerium ULCM unit's executive committee has approved the appointment of a special committee to expedite the raising of its full apportionment to the ULCM for 1958. Announced by the executive committee also is the Boy Scout pilgrimage to Muhlenberg College on October 11. The Allentown Conf ence ULCM met at Western Sal bury, Sept. 13.

●

The Central Conference, New Yo and New England Synod ULCM, sponsoring its 15th Annual Layme Retreat at Big Moose, N.Y., Se 26-28. This is one of the finest treats being held by ULCM un This year's speakers are Dr. Her Endress, ULCA director of stewa ship, and Dr. Alfred L. Beck. T theme is "Communicating Gospel."

●

Meeting the Needs of Lutheran Young Men

Teen-agers of the Deacons' Car Club at Calvary (Augustana) Lutheran Church Minneapolis, Minn., overhaul a 1925 automobile belonging to a member.

The club was organized to encourage safe driving and the proper care of autos youths and to discourage the stealing of cars and accessories. Weekly meetings of the open with Bible study and prayer. Afterwards members discuss safe driving and mechan problems. Church attendance at least three out of every four Sundays a month is a requ for membership.

Similar car clubs have been started at other Protestant churches around the coun —Religious News Service P

The executive committee of the Indiana Synod ULCM announces the dates and place of the 1958 convention. It will be held at Messiah Lutheran Church, N. Fort Wayne, Sept. 13-14. Plans were also made to organize the convention committee for entertaining the ULCM convention in 1959. The meeting of the church-wide auxiliary may be a "first" for Indiana. It is reported that no other church-wide meeting of the ULCA has been held in Indiana.

●

Meet the Newest ULCM Executive Committee Member

Dr. Leeland C. Soker

Full-time president of the Rocky Mountain Synod, ULCA, since January, 1958, Dr. Leeland C. Soker is the newest member of the executive committee of United Lutheran Church Men. He had been pastor of St. Paul's Lutheran Church, Albuquerque, N. M., 1942-1958, and prior to that, pastor of Trinity Lutheran Church, Laramie, Wyo., 1938-1942.

Born February, 1914, at Hildreth, Nebr., Dr. Soker attended the public schools of Hildreth, and graduated in 1935 from Midland College, Fremont, Nebr. As a college student he played basketball, was a member of the Blue Key Honorary Society, sang in the a cappela choir for four years, was president of the Lutheran Student Association and a member of Wynn Fraternity. He received his B. D. degree in 1938 at Central Seminary, Fremont, and his D. D. degree from Midland College in 1957.

●

Gun Lake Retreat Michigan Synod

Pastor Harry L. Snyder, First Lutheran Church, Lorain, Ohio, will be the speaker at the annual Gun Lake Retreat of ULCM (Michigan Synod) September, 5-6-7.

The theme, "This I Believe," will be presented by Pastor Snyder in a series of five different sessions respectively entitled: "The Christian Church," "The Symbolical Book," "The Triune God," "The Means of Grace" and "The Stewardship of Life."

Ronald Moykkenen, newly elected president of the synodical ULCM organization, will supervise the retreat activity in general. He has promised that business sessions, if any, will be brief and to the point.

Three devotional periods in the program for Saturday and Sunday will be under the leadership of Pastors Alfred G. Belles, Holy Communion, Detroit; Robert Lignell, Faith, Grand Rapids; August Mueller, St. Matthew, Allen Park.

The Rev. Harry L. Snyder

Leonard Noechel, vice president and Pastor Lignell, spiritual advisor, in planning the program, have allowed ample time for recreational activities. They have also hinted that there will be a pleasant surprise in store for all registered participants.

Pastor Snyder is a native of Akron, Ohio. Although army service in World War II interrupted his college undergraduate training, received in the University of Akron, Thiel College, and Kent State University, he entered Hamma Divinity School in 1949, graduating in the class of 1952. Since his ordination in the same year, he has been pastor of First Lutheran Church, Lorain, (Ohio Synod.) —Howard Towell

●

Largest Men's Group

Chicago (RNS) — Charters have now been granted to a total of 12,000 local church clubs of Methodist Men, with a membership of 600,000, it was reported at the annual meeting of the Methodist Church's Board of Lay Activities here.

Dr. Robert G. Mayfield, the board's general secretary, said that "Methodist Men is now the largest men's organization in any Protestant Church in the world."

The organization has a goal of 12,500 chartered clubs by 1960, he said.

Calling for a deepening of the spiritual life of Methodist Men, Dr. Mayfield declared, "There has been general agreement that the group will realize their greatest and highest accomplishment when individual men are motivated to enter wholeheartedly into the life-stream of the general church's program and activities."

In citing the board's growth, Dr. Mayfield observed that during the past year its staff processed orders for more than 9,740,000 pieces of literature purchased by Methodist churches.

●

Scouts Working for Pro Deo et Patria Awards

Paul Winter, director of scouting ULCM, of the Michigan Synod, has announced that the following scouts are presently working toward the Pro Deo et Patria awards: James [illegible] Alvord Jr. and Sven Lindberg, Trinity, Grand Rapids, and Dean H. Hilliott, Our Risen Lord, Flint.

The ULCM extends hearty good wishes to these scouts, their parents, pastors and scout leader.

It is always gratifying to learn of boys making a decision such as this which certainly will make many demands upon their time as well as repeated tests of their perseverance and devotion to their church. The reward in this endeavor for Christ must, of course, be measured

ms of improved spiritual well-be-
g through the giving of themselves
Christian service.

—Howard Towell

●

JLCM Synodical Conventions

t. 12-13—Pittsburgh, Camp Lutherlyn
19-21—Pacific, Seattle
20—Ministerium of Pa., Havertown
23—Central States, Hanover, Kan.
27—Ohio, Orrville
27—Illinois
28—Wisconsin
3—Minnesota
12—Iowa
18—Central Penna.
1-2—West Virginia, Jackson Mills
18—North Carolina

●

Chicago Conference

On February 9 the annual winter
eting of the Chicago Conference
s held at St. Paul's Lutheran
urch at Evanston, Illinois, the
v. George H. J. Aigner, pastor.
eaker for the evening was the Rev.
chard L. Peterman, secretary for
wardship of the Illinois Synod.
s subject was "Something about
Church." The yearly membership
ique was presented to the men of
Paul's for the largest number of
w members, which was 31. One
the things that made the meeting
ch a success was the fine attend-
ce of 80 men.

April 27 the annual spring meeting was held at Holy Trinity Church at Lombard, Ill., the Rev. Robert C. Farb, pastor. Speaker for the evening was the Rev. George A. J. Aigner, who brought a fine message. The meeting was attended by 39 men.

May 3 and 4 the annual bowling tournament was held at Rudy Habetler's Bowl, 5250 Northwest Highway, Chicago. Many churchs were represented. The following were the winners: St. Luke's, Chicago, team event. Doubles, Marsh and Emricson of Woodstock. Singles, Emericson of Woodstock, and all events, Emricson of Woodstock. Cash prizes and trophies were presented to the top men in each event and the winning team.

Sept. 20 the 40th annual convention of the Illinois Synod will be held at Luther Memorial Church, Bryn Mawr and 5th St. Springfield, Ill., the Rev. Roger K. Hansen, pastor, at 2:00 P.M.

Illinois Synod president, the Rev. A. Howard Weeg, will be present, and a fine program has been planned by the Synod Church Men officers. The theme of the convention will be Boy Scouting which is one of our Church Men objectives. We urge all

---

Power of a New Affection

Christopher Morley used to tell about a man intent on suicide. He entered a drug store purchase poison with which to end it all. But once inside this amazing emporium he ame so fascinated with the colorful gew-gaws on display—sun glasses, bottle openers, omatic pencils, thermos jugs, ski pants, bed lamps—that he forgot what he had come in buy. In fact, the man left the store after drinking a chocolate soda, to enjay a long useful career.

It is a parable, of course, but a parable with a point. And the point is the expulsive er of a new affection—the tremendous power to eliminate the negative through a will- ness to accentuate the positive. Some such affirmative heritage is the treasure of those are going the way of the Galilean. It includes an affirmative message which issues in affirmative mood, which is implemented through affirmative methods.

Melvin E. Wheatley, Jr., in GOING HIS WAY (The Fleming H. Revell Company).

Make your plans NOW
for the
KING'S MEN PROGRAM
in your
CONGREGATION
NEXT FALL!
Write to
United Lutheran Church Men
231 Madison Ave.,
New York 16, N. Y.

Church Men's organizations to send as many men as possible. Enjoy a good program and the fellowship of men dedicated to church work. Come on, men, let's set an attendance record!

Anyone with news for *Lutheran Men* or the *Gleaner* send same to your scribe. — Marvin B. Hildbold

●

Topic

(continued from page 6)

by the Protestant Reformation in Switzerland can still be detected, when contrasted with Italy, though many other factors demand consideration. But certainly no significant difference exists in America today between Catholics and Lutherans for six days of the week. Sociologists have sought and failed to find clear differences between groups of Catholics and Protestants in the way they approach their occupational life.

It is profoundly true, of course, that the Reformation carried the Christian faith into home life in a new way. For several centuries the family became a basic unit in the organization of the church's life. The home took on new dignity and stability as a special handmaid of the Lord. Unfortunately, home life is shrinking in the twentieth century, yielding up many of its functions to government, schools, and professional entertainment, giving over its religious responsibilities to the congregation. Yet there remains a strong tradition that the home should be Christian, and there are definite ideas about how that can be accomplished.

Actually, it is the work-a-day world that remains most remote from the shaping influence of Protestant beliefs. The problem is this: Too many Lutherans, and other Protestants as well, have been living a rank heresy. They have been thinking and acting as if God's influence does not reach into certain areas of life, as if the world of business and politics and the task of making a living are activities to which God is quite indifferent. Here we must include the man who considers himself a loyal churchman on Sunday but admits that he never tries to apply what he learns and believes in church to the activities of his business or job the rest of the week.

Let us note briefly three bad results that have overtaken American Protestants because of this fatal effort to divorce God from the common life.

Where Do Brotherhoods Stand

For one thing "good" churchmen feel free to adopt the attitudes they find all around them in the business world. That may include shady deals, sharp practices, and inhuman treatment of other people. More often it involves tacit acceptance of prestige or money, or power as major occupational goals.

Perhaps career-thinking is the most subtle despot in this field. The wo

areer" can mean a race, a run-ig, a race-course. While racing and spirit of rivalry that undergirds are a useful part of life, this spirit run riot in American society day until it has been called the rosis of our time. Yet many Lu-ran laymen are devoted to that bllen and unhealthy spirit, while urch organizations seek to use it her than curb it. And the man o does seek to serve in the midst competition may find his Chris-n conscience swamped, while his urch and Christian brethren pro-le no help. Do Lutheran Brother-ods have a role to play here,

A second evil that emerges when ristians think of God and their th as remote from the common is that of judging occupations, t according to useful service, but cording to their apparent influ-ce, or scaled from spiritual tasks wn to manual labor, or scaled m work with ideas and people wn to work with material things. Our society is full of such snob-y. It is interesting to note that ncess Grace Kelly's father was e disqualified as a sculler for the nley Regatta because he worked h his hands as a bricklayer. any a member of the American mmunity, who boasts that his an-tors cleared the wilderness with ir own hands, or manhandled ox gons across prairie and mountain, spend endless pains to save his dren any risk of being involved such work, at least for a living, will torture and strain his bank ance and the minds of his off-ng to win for them an entree the professional and intellect-

Every ULCM officer
needs the
ULCM HANDBOOK
Loose leaf, fully indexed, 175 pages of printed material.
$3.50 a copy
Order from
United Lutheran Church Men
231 Madison Ave., New York 16, N. Y.

ual class." (Alexander Miller, *The Renewal of Man*, p. 155).

One theologian tells how he visited a university and lectured in various classes on the relationship of the Christian faith to those fields of study. He had been in philosophy, in education and the like. "But," he adds, "one morning my student guide arrived in a high state of merriment. 'I can't imagine,' she said, 'what you're going to say to them this morning.' I inquired what the problem was and why life was so funny. 'Why,' she said, 'we're visiting a class of sanitation engineers!' " The theologian had to point out that if social usefulness is the test, sanitation engineers are more readily to be connected with Christian faith than are philosophers. (ibid., pp. 158-9)

Professor Alexander Miller relates how his heart sinks when, discussing vocation with students, he is told that a young person wants above all "to work with people." For, while the tone is pious and the intention admirable, the professor detects that "what in fact is meant is that they have no intention of any kind of manual craft, and that their work

with people is to be on the professional level — professional social work, or personnel work, or YWCA work, or something of the kind. Now there is nothing mischievous about any of these. The mischief is in the assumption that they are more elevating than manual work, and that they bring you close to people, which they do not. The profoundest relations of life are not accomplished across a counselor's table, but in the comradeship generated out of doing a common job of work." (ibid., p. 159)

It is worth pointing out that Jesus was a carpenter and worked with his hands. An old legend tells that Jesus was the best maker of ox yokes in all that region of Galilee so that people came far to Nazareth to buy his well-fitted yokes. Luther certainly never doubted that the humblest dairymaid or cobbler could live out a Christian vocation. Here is another place at which the Protestant Reformation still needs to be applied.

Most Dangerous Perversion

But perhaps most dangerous is the third perversion of Christian vocation with its slur upon the common life. This is the strong tendency for church people to identify Christian work exclusively with activities of the organized churches. We make this costly mistake when we speak of Christian callings and include only full-time church workers—ministers, deaconesses, missionaries. Or when we speak of good Christian laymen and refer only to those who are active in the Brotherhood and other programs of our congregation and denomination.

One loyal layman, noting the cent upsurge of activity in Luthe congregations, voices fear that third perversion may lurk in all busyness:

> One danger attendant upon the deve ment of organized religious activity is cessive emphasis upon the church as organization—as an institution. Let call this "institutionalism" . . . This readily recognized in the case of the man Church. Here, all is judged from point of view of the institutional wel of the organization. Gambling, for ex ple, can be approved because the f which become available through that m um feed the requirements of the ins tion . . . Institutionalism can plague m a Protestant congregation, . . . (and), false principle which it embdies is "The church was not made for man, man for the church" . . . This self- tered church cannot possibly minister fectively to the daily living and to souls of its people. How can it show mother how to perform a Christian min to her children, husband, and neighb Instead it aims at swallowing up her e gies in its various "programs" and " jects" . . . How can it show a man to undertake the duties of his so-ca "secular" career as a Christian service witness? Instead it tries to tell him that this is irrelevant to his religious life, that he serves God only to the exten which he surrenders time and energy organized church activity. (**The Luthe** March 7, 1956, pp. 17-18)

"It is the task of the ministe get the church as a fellowship of the church as a building. It is task of the minister to maintain self-awareness of the church as m in daily labor as in weekly wors It is the task of the minister to h other people to find in their o professions significant responsibi for the kingdom of God on the ea And this approach to vocation wh it is the minister's task to encour requires a new way of looking familiar habits and duties." (fr *Stewardship Facts*. 1956-57)

'The main church work of laymen not performing the congregation's ıtine tasks. Nor is it bringing ıers into the fellowship by ring- doorbells and pursuing pros- ɛts Basically, the laymen's work in church is all he does—at work, play, in his home, in the daily ıtine—done as unto the Lord.

'Church membership means carry- the church into the world wher- r one goes. It means pointing out t Christ is Lord in areas and ong people who do not fully rec- ıize his lordship over all of life. involves making one's workbench contagion center for the spread- of God's forgiveness among men every stripe and condition . . . d badly needs Christians right ere laymen are moving about dai- For these are the frontiers of church's efforts to permeate the rld about it." (from *The Luther-* Oct. 17, 1956, p. 15)

These ideas are catching fire in day in a number of ways. In- asingly laymen are seeking to be church in all aspects of their s and at all times. This ground ll has been called the "Lay Ren- sance" of our time. "The time come to make the ministry of laity explicit, visible and active the world," said the Evanston ort of the World Council of ırches, since the "real battles of faith today are being fought in ories, shops, offices, and farms " Is this the Protestant Refor- ion carried into mid-twentieth tury?

For the Leader

ese two books are recommended as ad- nal reading for the person who handles this program:

Christ and Your Job
by Alfred P. Klausler (Concordia)

Christian Faith and My Job
by Alexander Miller (Association)

Also, program material in **Lutheran Men,** March 1957:

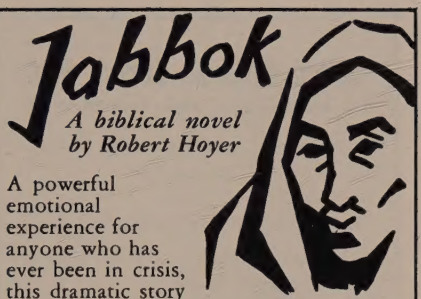
Your Other Vocation
by Elton Trueblood, p. 72

Ethics in a Business Society
by Childs and Cater, p. 89

The Man in the Gray Flannel Suit
by Sloan Wilson

For Discussion

This topic fairly bristles with questions, many of them rather difficult. Several are



A powerful emotional experience for anyone who has ever been in crisis, this dramatic story catches one of history's mightiest men at the most critical moment of his life, the tension-filled night preceding Jacob's encounter with his brother, Esau. $2.75

the GENTILE

By Sylvia and Henry Lieferant

Here is the thought-provoking answer to GENTLEMAN'S AGREEMENT! It is the story of Linda Macneill, designer for the Epsteins, Gold Star Patterns, New York City. Controversial, highly readable, this novel will leave you with something to think about! $3.50

MUHLENBERG PRESS
PHILADELPHIA 29, PA.

CHOIR and PULPIT ROBES
Complete selection of robes for adults—children. Lowest Prices—Write for free catalog.
HARTLEY
RELIGIOUS VESTMENTS
1809-H Church St., Nashville, Tenn.

United Lutheran Church Men

231 Madison Ave., New York 16, N. Y.

The Men's Auxiliary of the ULCA

Officers

President — B. T. Bodie
900 Wildwood Ave., Columbia, S. C.

First Vice-President — Aubrey Mauney
210 N. Gaston St.,
Kings Mountain, N. C.

Second Vice-President — J. H. Oetgen
401 Georgia Savings Bank Building,
Atlanta, Ga.

Third Vice-President — J. Russell Barley
1040 Turnpike St., Beaver, Pa.

Secretary — Richard H. Snell
320-A Summit, W. Reading, Pa.

Treasurer — Eugene H. Kelchner
4703 Sherwood Ter.,
Merchantville, N. J.

Members-at-large

Term expiring 1959

E. A. Anderson
703 Crest View Dr., Washington, Ill.

G. Dewey Arndt
P. O. Box 1004, Raleigh, N. C.

The Rev. Phares G. Beer, D.D.
708 St. John St., Allentown, Pa.

A. J. Kelley
3210 Helen St., Orlando, Fla.

The Rev. Leeland C. Soker, D.D.
2291 Bellaire St., Denver 7, Colo.

Term expiring 1961

Merwyn C. Fuss
316 E. Baltimore St., Taneytown, Md.

M. R. Henniger
1004 E. 38th St., Austin, Tex.

The Rev. Franklin L. Jensen
16 John St., East,
Waterloo, Ontario, Canada

Dr. Hans Treuenfels
217 W. Rocks Rd., Norwalk, Conn.

The Rev. Lester M. Utz
94 S. Fremont St., Pittsburgh 2, Pa.

Executive Secretary

Howard L. Logan
231 Madison Ave., New York 16, N. Y.

made explicit here as specific prompters discussion.

1. As Lutherans de we keep our hor and carry out our daily work differe because of our Reformation heritage? the socioligists correct in concluding Catholics and Protestants do not differ day in attitudes toward their occupatio

2. Do differences between Switzerland Italy primarily reflect the Reformation other factors?

3. Is the test of useful service to neig adequuate indication of a Christian voc today? What — in specific cases — is u service and who is my neighbor?

4. How — in specific cases — does reconcile the ideal of service with the n sity of carving a career in bitter competi

5. Is the spirit of rivalry so out of co in America today as to provide great o tunity for the devil? Do churches join in rivalry? How can Christians stand ag this trend?

6. Do we consider manual labor a l vocation than spiritual or intellectual a ties? Are sanitation engineers as clos the Kingdom of God as philosopher theologians?

7. Is church work more Christian t daily work or community service projec service clubs? Is our church organization machinery essential or is it simply h baggage?

8. Is the layman's main church work of carrying Christian fellowship out into world of everyday life?

●

Our Self-Reliant Wives

A woman missionary who worked in old China before it was messed up by C munists, loved to tell this story. One day was taking tea with a mandarin's eight w The Chinese ladies examined her cloth her hair, her teeth, and so on, but her especially amazed them.

"Why," cried one of them, "you can or run as well as a man!"

"Yes, to be sure."

"Can you ride a horse and swim, too?"

"Oh, yes."

"Then you must be as strong as a m

"Indeed I am!"

"And you wouldn't let a man beat y not even if he were your husband?"

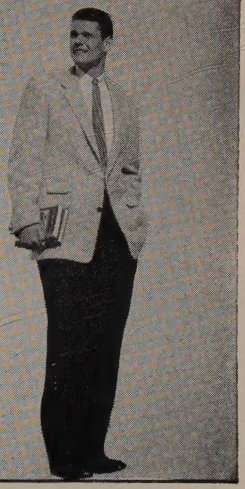
"Certainly I wouldn't!"

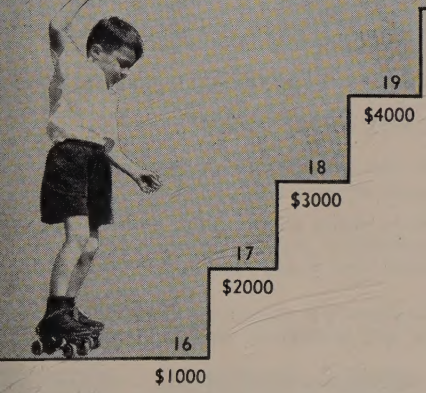
The mandarin's eight wives looked at another, nodding their heads. Then the o said, softly:

"Now we understand why the foreign never has more than one wife. **He is afra**

—Nug

From Boy to Man
and to
MAN-SIZED PROTECTION





The Escalator Policy

This policy for young people has a built-in escalator feature that raises the protection from $1000 to $5000 WITH NO INCREASE IN PREMIUM.

From age 0 to 16 the policy provides $1000 protection. Then as responsibilities become greater, the protection increases to $5000 at the rate of $1000 per year from age 17 to age 20.

Important, too, is the feature permitting conversion to permanent types of life insurance at any time before age 35. This protects priceless insurability.

Insure with an Old Line Company -- it does make a difference!

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

COMP.
PACIFIC LUTH.THEO.SE
2770 MARIN AVE.
BERKELEY 8, CALIF.

At 43 he thought he couldn't afford more insurance,—*but*

Brotherhood Provider gave his family $10,000 extra protection now...

for just $6.27 per week (on an annual basis) and he gets all premiums back at age 65*.

Like many of us, this man knew he really should have more life insurance while his children were growing up. But he thought he couldn't afford more protection. His expenses were heavy, and he felt he should be saving for retirement, too.

He found that Lutheran Brotherhood's Brotherhood Provider Plan is specially designed to let him get protection *and* build savings. And here's why:

Actually, the Provider is like a savings account for him—with one tremendous difference: *family protection.* His family is assured of an extra $10,000 if he should die.

When he is ready to retire, he can withdraw *all* the money he has deposited as premiums.* This means that he has had $10,000 insurance protection for 22 years as the interest on his savings. His Brotherhood Provider policy is a cash reserve, too. In time of need he can borrow up to the full cash value without losing the rest of his insurance protection.

This is one of the reasons we say Lutheran Brotherhood offers *living benefits* for Lutherans. And the Brotherhood Provider Plan is just one of many insurance plans tailored to help you protect your family and provide for your retirement years.

Talk to your Lutheran Brotherhood representative, or write today.

**Based on current dividend rate, which is not guaranteed. The actual amount may be more or less than the total of premiums paid in.*

Free on request—Beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.

LUTHERAN BROTHERHOOD

701 Second Ave. S. • Minneapolis 2, Minn.

Living benefits for Lutherans